THE Pride of King *Nabuchadnezzar.*

Dan.4.26.27.

By Henrie Smith.

LONDON,
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1591.

THE

Pride of Kings

or, Lindabrides Fate.

A

Tragedy.

By Henric Smith.

LONDON,

Printed by Iohn Dawson.

1631.

26 *At the ende of twelue moneths, hee walked in the royal pallace of* Babel.
27 *And the King spake and said, Is not this great* Babel *that I haue built for the house of the kingdome, by the might of my power, and for the honour of my maiestie.*

I Haue chosen this storie of *Nabucadnezer*, wherein you may see his pride, his fal, and restitution. This *Nabuchadneezer* was a wicked king, and therefore God warned him by a dreame, and by *Daniel* to amende

his life, but all would not ſerue: he made many ſhewes, but reuolted againe, therefore at the laſt GOD gaue him ouer for a time, and hee became like a beaſt vntill hee acknowledged his power to come from God. A warning to all rulers to remember that one ruler is aboue which muſt bee ſerued of them all, or elſe all their buildings and treaſures, and gard, will not ſhield them from iudgment when the ſtroke commeth, no more than they could ſaue *Nabuchadnezzar*.

At the end of twelue moneths (ſaith Daniel) *this king walked in his royall palace.* The Prophet ſhewes that he had deſerued this punishment before, and that his dreame which he had did tell him how that his kingdom ſhould depart from him

for

for his pride: yet this respite was granted him, *for twelue moneths*, like the fortie daies which were granted to the Niniuites: To try what he would do vpon his warning, & whether hee would repent as the Niniuites did, therefore the holy Ghost sheweth how the time ran, and how hee liued after. As if hee should saie, if he wold returne yet, and be warned by the dreams, & by the Prophet which I sent him, I will staie my hand, and his kingdome shall not depart from him: but here he shewes that hee forgot his dreame like a dreame, and was more desirous to knowe what it meant, than to be warned by it. the twelue moneths ranne moneth after moneth. Now his dreames are gone, he thinketh that all his ended, yet *Nabuchadnezzer* is all one, Ionas. 3 4. 5

therefore hee getteth him vp into his pallace amidst his delightes, to beake himself as it were in the Sun of all his pleasures, where in deede he hastned God to take al his pleasures from him, when hee shoulde haue repented, as *Daniel* willed him, and ripped vp his sinnes, and bewailed his life, and poured forth teares, and preuented his iudgement with praier vppon his knees, then was hee stalking in his galleries, and thinking what sinne should be next, to fill vp the number of his rebellions, that GOD might not spare him when hee iudged.

So the wicked will not suffer the propheſies of God against them to be vaine, but they will put God in mind of their punishments and sinne, till the punishment come to fulfill

fulfill the threatninges due vnto them.

Some thinke that *Nabuchadnezzer* walked vpon the roofe of his pallace, from whence he might see all parts of the Cittie round about him. Like the mountaine whither the Tempter lead Christ, to shew him the beautie of the world. Math.4.8.

This *Daniel* would signifie, that the King liued in ease as hee liued before, and pleased himselfe in vanitie still, for all his warning, and turned his time of repentance to sinne. Therefore the Lorde would defer no longer, but cut him down like the barren figge tree, to teach vs to take mercy while it is offered, to repent while we haue time, and if God speake but once to vs, to lay it vp in our harts for euer: not look to bee spoken to againe, because Math.3.10

God

God is not bound to warne vs at all. One would haue thought that *Nabuchadnezzer* would haue remembred his warning while he liued, which had such a straunge and fearefull dreame, and after an other dreame to confirme it, and after such a Prophet to expound it, and the exposition of it threatening such a downe-fall vnto himselfe. One would haue thought he could not haue forgotten it though he had liued vntil this day. But like a wonder, which lasteth but nine daies, so is the repentance of them that are accustomed to sin. When sinne is rooted, it stickes harde, and who shall weed it? Though God should send vs dreams, though he should shew vs visions, though he should raise vp Prophets, *Daniell* himselfe cannot make this blacke

Moore

Moore white, which hath beene ne-
uer blacke. We may see this in our
selues, for what need we to heare
so often of repentace, more than of
any thing els: but it is such a thing
that we can not frame our selues to.
If we be warned of any thing but
of sinne, one warning will serue:
but we are so incorporate and in-
ured with sinne, that a thousand
Sermons will not serue: so custome
hath made sinne stronger in manie
than the worde of God. We re-
member, or consider, or applie it
how he will, after twelue moneths
God will come, and take account
of his dreames, and of his Prophet
which he sent to see what *Nabu-
chadneezer* hath profited by them.
Although he haue leaden feete,
which are long a comming, yet
he hath yron handes, which, when
he

he commeth will ſtrike home.

Now God comes and findes *Nabuchadnezzer* vpon his Towers, when he ſhould haue caſt himſelf downe to the ground, & thought vpon his dreames, and *Daniel*, to humble his pride. Hee was pearched vpon his roofe, and there he begins to crowe of his wealth: *Is not this great* Babel, *that I haue built for the houſe of my kingdome by the might of my power, and for the honour of my maieſty?* See how the man ſtandeth in admiration of his vanity, like an vſurer which doteth of his money as though hee had deſerued immortall fame for ſpending his money vainely, to lay one ſtone vpon another.

Is not this great Babel, *&c.* hee ſhould haue ſaide: Is not this *Nabuchadnezzers* follie, which he hath

built

built for a mocke to his name, and an impeachment to his wiſdome, for men to ſay when they paſſe by, looke how our King hath beſtowed his reuenewes, here lie our ſubſidies, & our tributes in theſe ſtone walles: But *Nabuchadneezer* thinketh that euerie man will prayſe him for his follie. Therefore as a woman when ſhee is prickt vp in her brauery, thinketh that all doe admire her, and hath as goodlie opinion of hir ſelfe, as the Pecocke hath of his feathers, and frameth al her trickes, and ſpeeches, and geſtures accordingly: So when *Nabuchadneezer* ſate in his pallace, and ſaw ſuch ſheeres about him, now, ſaith pride, thou muſt frame thy lookes, and geſtures, and ſpeeches accordingly, or elſe the Kings pallace will bee brauer than the King himſelfe,

himself. So hee beginneth to exalt his minde higher than his pallace, and to looke & speake stouter then he did before: the temptation was no sooner in his heart, but it was in his mouth, and he pleased himselfe therein so well, that he could not refraine, beeing alone, but as a foole, admires himselfe in a glasse: so he, when hee was alone, and no bodie with him, yet he strouted alone, and bragged by himselfe, to thinke what a iolly fellow he was. Nowe men begin to talke of his buildings. By this we may see how wealth and honors chaunge manners, and howe a gay coate, or a wrought handkercher, or a golde ring can braue a mans minde, and make him looke and speake after another fashion than he did. It is a wonder to see what power these

pettie

petie vaine toyes haue ouer the minde, to alter and change a man ſodainely, when hee thinkes better of himſelfe that day hee weares them, than any day elſe.

Is not this great Babel, &c. Before the holy Ghoſt layeth *Nabuchadnezzars* words, marke how he commeth vnto them. *The King ſpake & ſaid:* was not one enough, but hee muſt ſay, *ſpake & ſaide.* This doubling of the words ſheweth, that he ſpake with a premeditated pride from his heart roote, which ſhould out whether it were ſinne or no, come what will come. For the holie Ghoſt doth bring in other ſpeeches with *He ſaid*, and no more: but heere hee ſaith, *He ſpake & ſaide*, as though hee ſpake twiſe, not as hee ſpake at other times, but like a man abdefiance, which could not recall

anie worde that he ſaide, but if hee could ſay more, he would ſay it to anger him. Did I cal it great Babel? I may call it great Babel. Did I ſaie that I built it? I will ſay that I built it. Did I adde for the honor of my maieſtie? Let it goe for the honor of my maieſtie. Thus he ſpake and ſaid, as though he would bee conſtant in his pride, although he were conſtant in nothing elſe.

Is not this great Babel, *which I haue built for the houſe of the kingdome by the might of my power, for the honor of my maieſtie?*

Three thinges I note in this ſaying.

Firſt, what a glorious opinion *Nabuchadneezer* had of his vaine buildings, out of theſe wordes, *Is not this great* Babel?

The ſecond, that hee tearmeth him-

himselfe the founder of it, as if hee had done all without an helpe, in these wordes, *which I haue built by the might of my power.*

The third is, that in al his worke he sought nothing but vaine glorie out of these words, *for the honour of my maiestie.*

These three sinnes *Nabuchadnezzer* doth bewray in one bragge: and in all these three wee are so like him, that the beastes were not so like him, when hee became like a beast. First wee haue not so wonderfull an opinion of God, or of his word, or of heauen, as we haue of our owne actes, although wee neuer be able to doe halfe that *Nabuchadnezzer* did then, yet this is our manner, to attribute all to our selues, whatsoeuer it bee, riches, or honors, or helth, or knowledg, as if

all came by labour, or pollicie, or art, or nature: if we cannot drawe it to one of these, then we thinke it fortune, though wee vnderstand not what fortune is: for if wee did count our selues beholding vnto God for them, wee would finde some time to bee thankfull to him. Lastly, when we ouer-viewe these matters, this is our solace and comfort, to thinke with our selues, these are the things that make vs famous and spoken of, and pointed at, and there wee ende, as though it were enough to be pointed at. *Is not this great* Babel?

That which one loueth seemeth great and pretious aboue all which hee loueth not, although they are better then it: so do these buildings seeme vnto *Nabuchadnezzer*. One would thinke, that a house, though

it

it were a faire houſe, were not a matter for a King to be proud of: ſtone walles are not ſo pretious, that hee ſhould repoſe all his honor vpon lime & morter. But this is a iuſt thing with God, that vaine men ſhould haue vaine proſperity, and vaine comfort, and vaine glorie, that they may deceiue them when they truſt to it. Therefore as the faithfull ſoule looketh vpon the word, or vp to heauen, and ſaith to it ſelfe, is not this my ioy, is not this mine inheritance: ſo the carnall man, when hee looketh vppon his buildings, or his money, ſaith vnto himſelfe, is not this my ioy, is not this my life: and while hee pores and gapes to long vpon it, by little and little the loue of it growes more and more in his heart, vntill at laſt he mindeth nothing elſe.

This was the first dotage of *Nabuchadnezzer*.

The second was, *which I haue built by the might of my power*. What a vant was this to say, that he built *Babel*, when al histories record, that it was built by *Semiramis* before *Nabuchadnezzer* was. Wherefore doth hee boast of that which an other did? The answer is easie: why doe other so now? Wee see that euery man doth labour to obscure the fame of others, that they may shine alone, and beare the names, especially in buildings. If they doe but adde or alter any thing in their schooles or hospitals, or colledges, they looke straight to bee counted the founders of them.

And thus the first founders of many auncient places are forgotten: so it is like that *Nabuchadnez-*

zer

zer did adde or alter some thing in this Cittie, and therefore he tooke all to himselfe. But if *Semiramis*, or any other had not built it but *Nabuchadnezzer* had beene the founder of (as he would seeme) yet this had beene a proude and arrogant speech to say, *which I haue built*: for it was not hee that could build Babel, no more than *Nemrod* could finish Babel: but vnlesse the Lord build the house, the builders build in vaine. Psal. 127. 1.

Therefore when hee sayth, *By the might of my power*, hee should haue saide, by the might of Gods power.

But by this you may plainelie discerne how harde and difficult a thing it is for him to hitte vppon a right worde, or a good woorke which hath not a good

thought to bring it foorth. There-
Mat. 12. 33 fore make the roote ſweete, or the fruit will be ſower, counterfaite as cunningly as he can.

Laſtly, where he putteth in *for the honour of my maieſtie*: hee ſheweth that he was of *Abſolons* honor, though hee had deſerued ſhame, yet he would haue fame: becauſe hee had no children to keepe his
2. Sam, 18. name in remembraunce, therefore
18. he erected a piller, which he called *Abſolons* place: ſo ſtately houſes in England, beare the names of the Lords that owe them, for the ſame vanitie.

2. Sam. 18 Here *Abſolon* thought to be bu-
17. ried, as *Nabuchadneezer* thought to dwel in his pallace, but he was caſt into a pitte, as *Nabuchadnezzer* was
Eſay. 22. 16 turned into the wildernes: ſo *Sheb-*
18 *na* made his ſepulcher in one cun-

try,

try, & was buried in another. For why ſhould pride haue the reward of humilitie? Honour (ſaith Salomon) goeth before humilitie, that is, honour is the reward of humilitie: and yet *Nabuchadnezzer* would bee honoured for his pride. What hath he done, or *Sheba*, or *Abſolon*, that they ſhould erect ſuch monumentes, to bee praiſed after death, which were not worthy to bee praiſed in their life? Before the building of Babel, hee had done nothing worth the ſpeaking, for becauſe he liued alway like a beaſt, therefore God puniſhed him like a beaſt. Prou. 18 12

And doth he deſerue nowe to bee ſpoken of in all ages, for heaping ſtones together? Hereby we may ſee a ſmall matter maketh great men proud, and they would

be prayſed for euery thing they doe.

But looke how God ouerthwarteth them: for in that wherein they looke to make their greateſt glorie, they ſhame themſelues the moſt of all: and that which they practiſe to exalt them, doth diſgrace and ouerthrowe them, getteth them hatred of ſuch, which otherwiſe would not meddle with them: ſinne ſo deceiueth them, like the blinde Ammorites, that they take a cleane contrarie waye vnto their deſires; as wee mae ſee in the ſecond chapter of the booke of Geneſis, they which built Babel, ſaide, that they would builde it to get vnto themſelues a name: but they get to themſelues ſhame: for they could not finiſh it, when they had begun it, but were confounded

Gen. 11. 4.

founded in ſuch a wonderful ſort, to their ſeeming, that they knewe not what they did: ſo ſodainely likewiſe they vnderſtoode not a worde that one an other ſpake. So when *Nabuchadnezzer* came vnto himſelfe againe, hee ſheweth, that when hee ſought his owne honor and glory, honour and glory both departed from him, and hee was made like a beaſt: but when hee ſought the honour and glorie of GOD, his honour came againe, and he was made a king.

This would pull away manie toies from womens backes, if they did well weigh and conſider with themſelues, how God makes them ridiculous by that, which they do weare to make themſelues amiable. If they did thinke that the ſuperfluitie of apparel, which they

clogge

clogge on to pleaſe the world, by the ſecrete iudgement of GOD, did not pleaſe but diſpleaſe, they would bee as much aſhamed of their attire, as *Eue* was of her nakedneſſe. Would they weare ſuch gardes like a Pedlers ſhoppe vpon their backes, but to pleaſe. See nowe howe GOD doth mocke them: for they are not liked, but diſliked, and worſe thought of for it, then they that goe in Ruſſet, and ſeeke no prayſe at all. They thinke, am I not braue: others thinke, is ſhe not proude: they thinke, am I not ſweete: others thinke, is ſhe not light: yet they dreame that euerie one prayſeth them: as *Nabuchadnezzer* thought that euerie one would honor him for his pallace.

If their gorgeous buildings and braue-

brauerie condemne them before men, how will it condemne them before God? Therefore when *Nabuchadnezzar* ſayth, *for the honor of his maieſtie*, he ſhould haue ſaid for the honour of Gods maieſtie, and then this had beene recorded for his honour indeede, and his houſe had bene the houſe of God, for as we ſhould ſpeake, and ſtudie, and labour to Gods glory, ſo we ſhuld build alſo to Gods glorie, that our houſes may be like Temples, as *Obadias* was: but few ſeeke glorie that waie, they had rather pull downe then build in ſuch ſorte. Thus you haue heard what *Nabuchadnezzer* ſpake, as though GOD would deſtroie the thoughts and pride of ſuch builders. Theſe are the thoughts and meditations of princes and nobles, when they be-

hold

holde their buildinges, and open their coffers, and looke vppon their traine ſwinging after them, they thinke as *Nabuchadnezzer* thought, *Is not this greate Babel?* Is not this greate glorie? Are not theſe the treaſures that ſhall make my children riche? Is not this the traine that maketh me reuerenced in the ſtreetes? Is not this the houſe that ſhall keepe my name, and cauſe mee to bee remembred, and make them that are children now to ſpeake of me heereafter, when they ſhall goe by and looke vpp, and ſee theſe antikes and knackes ouer their heades, they will ſaie, Oh hee that builte this was a greate man, hee did beare a greate ſwaie in Court and Countrie, who but hee while hee liued: al-

though

though this King bee dead and buried, yet his pride eſcaped and came to vs. *Nabuchadnezzer* hath children yet aliue, which builde as highe as hee, goe as braue as hee, ſpende as vainely as hee, and are as proude and inſolent as hee, although they be not Kings nor Dukes, nor Knightes, nor yet good Squires. Looke vpon their pallaces, and then conſider with thy ſelfe, and thinke whether they bee of *Nabuchadnezzers* broode, *Is not this greate Babel?* and is not Nabuchadnezzer Lorde of it? Oh if they might liue to walke in their galleries ſtill, they would neuer deſyre anye other heauen.

But Nabuchadnezzer hath ſhewed the waie before them, and they muſt all daunce after him,

him, though they were as mighty, though they were mightier then he, death wil not take his kingdom for a ranſome. Now what is *Babel* and what is *Nabuchadnezzer* the king therof. Now *Babel* is deſtroied, and the king which built it is laid in duſt: had it not bene better to haue built an houſe in heauen, which might haue receiued him when he was dead. The name of theſe pallaces may well bee *Babel*, that is, confuſion, becauſe they propheſie confuſion to thē which build, them: for their foundatiō is pride, their wals extortion, theyr roofe ambition, and all the ſtuffings within them is vſurie, briberie, cruelty. Now if this be the beſt which *Nabuchadnezzer* hath to vant of, what is the worſt which he may bee aſhamed of? When I

ſee

ſee how earneſt hee was about his dreame, and how looſe he ſate after in his pallace. Me thinks I ſee the image of the worlde in one man: how liuely doth *Nabuchadnezzar* reſemble the dreamers of our time? ſuch inquirie, ſuch diligence to know Gods will, that a man woulde haue ſworne, if the king met with a prophet from heauen that can tell him the truth & inſtruct him from God, that his dreame warned him to amend his life, he will reclaime himſelfe, and reforme his realme, and become ſuch a king as was neuer in this land before. But behold no ſooner reſolued of his dreame, but he was readie to bee warned againe, and was not ſo attentiue to the Prophet as he was to his dream, thogh hee cared for neither, for when

he

hee vnderstoode that his dreame went about to change the course of his life, he went awaie like Naaman in a chafe, and cared no more for his dreame after. Before the dreame came, all would haue sayd that such a dreame woulde haue humbled his heart for euer. Before the Prophet came, all would haue said, that such a Prophet woulde haue conuerted the with a word, but Nabuchadnezzer is Nabuchadnezzer, & if anie other dream come more fearefull then this, yet Nabuchadnezzer will bee Nabuchadnezzer, and loue his pallace better than paradice: so we thinke if God would send a famine vpon this land, that would make vs feare him, but God hath sent a famine & yet we doe not feare him. If God would send an Earthquake vppon

2. Kin 5. 11.

this

this land that would make vs feare him: but God hath ſent an Earthquake vpon this lande, and yet we doe not feare him: If God would ſende a peſtilence vpon this lande, that would make vs feare him: but God hath ſent a peſtilence, and yet we do not feare him. If God would ſend warre vppon this lande, that would make vs feare him: but God hath ſent warre, and yet we do not feare him: therfore what wil make vs feare him? There be manie that dreame vppon Religion, as *Nabuchadnezzar* dreamed vppon his dreame. But hee deſired onely to know what it meant: ſo doe they deſire only to know. *Maiſter what ſhall I doe to come to heauen*, ſaith the yong man to Chriſt: hee would faine know the way to heauen, but when Chriſt ſhewed him the way Mar. 10. 17.

he would not take it: ſo they that goe from preacher to preacher, as *Nabuchadnezer* ſent from one wiſe man to another, to bee reſolued in pointes of Religion, haue ſuch a ſcruting, ſuch attention, ſuch heat, as though they would runne beyond the teachers, that a man would thinke they would doe anie thing, as the Iewes ſeemed to Moſes, and the young man vnto Chriſt: but when they haue heard what they can, they doe like *Nabuchadnezzer*, as they did before. Now they ſay it was but a dreame, becauſe the meaning doth not anſwere to his will: So Achab inquired of the prophet, to ſee what hee would ſay, but it appeareth that he neuer meant to followe him, vnles he would aunſwere as hee would haue him.

Deut. 5.27. Exod. 20.19 & 19.3.

1. King. 2.2

When

When it commeth to the acte, which is euerie mans triall: then ye shall see, who are like *Nabuchadnezzer*, which affect only to know: and who are like *Zacheus*, that is, which practise as they know. For as the truth is reuealed, so it must be witnessed, or else the fall of *Nabuchadnezzer* sheweth what will fall vppon it: because hee would not do as the dreame warned him, and as the Prophet counselled him, therfore GOD forsooke him, and his kingdome departed from him, and hee was thrust out of his pallace, and turned like an oxe into the wildernesse, where hee liued in all pointes like a beast, vntill the time of seuen yeares were ended. Luk. 19. 8.

A warning vnto all to take heede of the worlde: for it is the

gentle warner, the next is rougher, the third and the fourth harder then it: like the nine plagues of Ægypt, which did exceed one another. Who can weigh the wrath of God, or the greeuousnes of sinne? Some would think that *Nabuchadnezzer* might haue spoken all this, without such offence: for hee did but say that it was a faire house, & that hee builded and erected it for his honour. Many vnder Princes delight in worse vanities then building, and speake vainer oftner in a weeke. Therefore when you see how it displeaseth God to vant of these earthly thinges, or to impute any thing vnto our selues, thinke what shal be the doome of greater sinnes. If *Nabuchadnezzer* became like a beast, and lodged in the wildernes for his pride, they which

Exod. 8.

beare

beare pride, and couetouſnes, and luſt, and wrath, and mallice, and all the legion of ſins in one breſt, ſhall lodge in hell, and become like Deuils, becauſe they are like beaſts alreadie. Therfore let this be in ſtead of Daniels warning. If God did take ſuch account of *Nabuchadnezzer* for his dream, what he had profited by it, what account will hee take of vs, what profite wee haue made of Nabuchadnezzers fall & puniſhment.

Thus haue you heard what the voice ſpake from earth: now you ſhould heare what the voice ſpake from heauen, but the time will not permit, therefore heere I ende.

FINIS.

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